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SCIENCE, PHILOSOPHY, RELIGION—THREE STAGES TO PERFECTION

The greatest endeavor of Education is to teach metaphysical truths from physical facts, through psychology, the basis of all knowledge. To knowledge, however, should be added the enjoyment of its application, for both together mean perfection. The three great stages to perfection are Science, Philosophy, and Religion; and progress is from the first as the lowest to the last as the highest. Some people assert that the first is the highest; others imagine that the second comprises all truth; and not a few think that they can obtain real religious bliss without either one or both of the others. But, all three are needed; and they should be taken up together and in their proper relationship, to gain greatest perfection. In Science we treat of the phenomenal as *a posteriori* knowledge by the inductive method; in Philosophy we treat of the real as *a priori* knowledge by the deductive method; while in Religion we treat of the purposive as *ab ulteriori* knowledge by the perceptive or intuitive method. Science is concerned about the physical, Philosophy speculates upon the metaphysical, and Religion enters the spiritual realms. As far as principles are concerned, we may speak in all three of them as the spirit of things, but this is really a misnomer. We may also say that all three are scientific, for "science" really denotes a coherent *a posteriori*, *a priori*, and *ab ulteriori* knowledge combined, as in the highest educated genius; but this is as yet so little generally understood that we better not make too freely use of such meaning of the word "scientific;" although those who fear that Religion, and even Philosophy, are not accepted by all modern scientists at their proper value continually urge such use. Science, or Physics, is dependent on external experience, which, when it pertains to room or time comprises Mathematics, and when it pertains to matter or bodies, comprises the Natural Sciences. The latter are either morphological or aitiological, i. e., either structural or causal. Under Morphology we class the inorganic and organic sciences; and under Aitiology, the physical and physiological sciences. Philosophy, or Metaphysics, is dependent on reasoning after facts obtained from physical sciences, drawing out their principles and theories. Speculation beyond what is known by these facts, or what has been absolutely proven from religious verities by the genuine psychological method, is "unscientific," i. e., unwarranted; wherefore much of common philosophies of all times must be discarded as useless or misleading, while the unimpeachable philosophers are most rare, though Kant, Schopenhauer, Darwin, and a few others were pioneers in the field of true philosophy. But, the scientists are as much dependent upon philosophers as philosophers are upon scientists, when both are rightly operating. The speculation about matter, force, spirit, evolution, and teleology belongs properly to Metaphysics, and Philosophy covers Theory of Knowledge, Cosmogony, Aesthetics, and Moral Philosophy. Logic is its particular basis, of which Epistemology is an offshoot. Arguments from materialism, idealism, realism, ideal-realism, and spiritualism on the great question, "What is the world as we know it?" must be critically judged in Philosophy. Religion, or Divine Life under Inspiration, grows by science and philosophy, but goes beyond both, through immediate perception (shown to be easily possible by modern advanced psychology). It is not necessarily founded upon authority, except the authority of knowledge from external and internal experiences. If founded on creeds and teachings of others not critically examined, including hypotheses of scientists and philosophers, it is in danger of being led astray; even if founded upon inspiration, the media and spirit-guides must be carefully examined. To be true, it must be truly scientific, philosophic and divine. Besides, faith must be judged by its fruits as indicative of its power. Religion means not

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mere theological knowledge and church-membership, but divine life and activity. Covering now Science by Philosophy, the *Relation between Philosophy and Religion* is as follows. (a) Both are universalistic; (b) Both are turning from the phenomenal to the real, and from the temporal to the eternal; (c) Both correct and amplify each other, because true Religion is philosophically correct (as far as Philosophy can judge its premises), and true Philosophy arrives at the great supposition fulfilled by religious endeavor, viz., unity of microcosms with the Macrocosm.

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As we wish everybody in any way connected with the University to receive the Bulletin regularly, the subscription price has been reduced to 60 cents; the club-price to agents having also been reduced. The membership fees are for the Alumni Association \$1, International Academy of Sciences, Arts and Letters \$2, and International Psychological Society, as well as the subscription to the forthcoming "International Record of Psychological Facts and Truths" \$2.25. Please help us by remitting now. Acknowledgement printed in the "Bulletin."

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